

IMPORTANT EVENTS IN THE HISTORY OF THE JAMES McDONALD FAMILY
(1841-1850)

The following material is prepared to make the history of some of the important events in the lives of James McDonald and Sarah Ferguson McDonald available to their descendants. Statements from existing histories, which concern each event, are quoted in order to give all of the information available about each event.

Sources of information:

- #1- James McDonald-Sarah Ferguson, Their Progenitors and Their Posterity by Ila Fisher Maughan (A complete, researched history of this family.)
- #2- McDonald-Clyde Reunion, held March 17, 1908. Talks by John and William McDonald.
- #3- History of Sarah Ferguson McDonald by Mary L. Smart
- #4- Autobiography of William McDonald

These sources are referred to throughout the following pages by number.

The Family in Ireland

In 1841 James and Sarah Ferguson McDonald lived in Crawfordsburn in County Down, Ireland. Crawfordsburn was a small town with a population of 188 people. It was located about ten miles from Belfast. James had been born here and although he had spent some of his early years in Greenock, Scotland where his parents had moved, he had returned to Ireland and was married in County Down. His bride, Sarah Ferguson, was also born in County Down. All of the children born to the couple before 1841 were born at Crawfordsburn. At that time there were 7 living children, Jane, Eliza, John, William, Robert, Mary, and David. David, born in 1840, was just over a year old. Jane, the oldest was about fourteen years of age. The second child and oldest son, who had also been named John, had died in infancy.

In speaking of the early days in Ireland, John said: (Source #2)

My father, at an early date, before he was married, had a trade which was called the "flax dressing trade". He dressed flax and made it ready for the spinning wheel. He gave it up for some reason and hired out to Sherman Crawford. He worked for him for four years for the large sum of a shilling per day...

James McDonald

We lived very poor, but were blessed so far as health was concerned. My father's wages were very small. We had three acres of land on which we raised a few potatoes and other things. We had a goat —something extra in that village.

The history of Sarah States: (Source #3)

James was a flax dresser by trade (one who prepared flax for the spinning wheel) and though his wages were small, the family members were honest and hard working. They had three acres of ground upon which were raised vegetables and fruit. A goat provided milk.

The Family Accepts the Gospel

The gospel was introduced to the McDonald family in 1841. Although some of the family later stated the year was 1842, endowment and sealing records show that James, Sarah, and their oldest daughter, Jane, were baptized in Ireland in 1841. From statements made by his children, it is evident that James was immediately impressed with the gospel message and that he and his family accepted it whole-heartedly. Also from these accounts it is clear that the family enjoyed all of the great joys of hearing and knowing the truth and also the persecution by former friends and relatives, that was typical of early day converts to the Church.

John said: (Source #2)

About the year 1842, the Mormon Elders came there (to Crawfordsburn). David Welky (David Wilkie) was one, (I forget the other's name) and preached the gospel to the people in that city, and they finally got a room in my father's house without paying and our people joined the Church and four or five other families, and they gathered together in father's house every Sunday morning for meetings.

They had a good time. The gift of tongues, the gift of interpretation, the gift of the spirit, the gift of prophecy were given them. There was a good feeling there. I think the best I have ever felt. They got up and bore testimony that the gospel was true and that it had been restored to the earth through the Prophet Joseph Smith. The saints met at our place right up to the time that we got ready to move to Zion some two years later.

From Sarah's history we read: (Source #3)

In 1842 the Mormon elders came to their village, and James was so interested he let them hold meetings in his home. The McDonalds, along with four other families, were the first to join the Church in Crawfordsburn. They met together every Sunday morning until the McDonalds left for America.

William said: (Source #4)

They (the family) joined the Church of Jesus Christ of Latter-day Saints in 1841. I was baptized when 8 years

of age. Elder David Wilken (Wilkie) organized a branch in Ireland and meetings were held in our house which was headquarters for the branch, it being about the first introduction of Mormonism in that country. Persecution at first was very bad.

Ila Maughan writes: (Source #1)

An event that affected your life and mine and that of our children's children occurred in Crawfordsburn, Ireland in 1841 when Elder David Wilkie and his companion brought the message of the Church of Jesus Christ of Latter-day Saints to our progenitors. In this little village of Crawfordsburn, near Bangor on Belfast Bay, our James McDonald and his wife, Sarah Ferguson, were among the first to recognize and accept the gospel's truth. Their home at once became the gathering place for the little Branch... The gospel became a beacon light to the McDonald family.

Planning to Come to America

It seems that as soon as they were converted to the Church, James and his family began to make plans to leave Ireland and join with the members of the Church in America. Headquarters of the Church was then in Nauvoo, Illinois. It must have seemed like a great undertaking, but the family set about raising the money with complete confidence that it could be done.

Sarah's history states: (Source #3)

Since Sarah wanted to help her family get to America, she bought a little pig, which she carried home under her arm. She cared for the pig until it was grown, and sold it for pork. With the money, she bought a few articles and started a small store. It prospered, and by this means she helped her husband raise money to take them to Zion.

In speaking of this time, Ila Maughan writes: (Source #1)

Our McDonald family had been industrious before they heard the gospel, but they were doubly so afterward. The thought of gathering with the saints in Zion was a powerful incentive. The oldest daughter, Jane, always remembered that her mother traded some of their garden produce for a suckling pig and carried it home squealing under her arm. The family cared for it well and sold it at a good profit with which they purchased other items and more pigs to improve and sell.

Every member of the family bent his energies to help prepare for the great voyage, and only a year and a half after the first Conference of the saints in Ireland they were ready. James sold his house for 40 guineas (about \$200.00). They sold all their worldly possessions save what was needed for their travels.

Leaving Ireland

It seems the the timing of the family's departure from Crawfordsburn was influenced by the fact that their goat, which had suppoied milk for the family, died. Likely they decided that rather than buy another goat, they would immediately carry out their plans to come to Zion.

Sarah's history makes this statement: (Scource #3)

When the little animal died, the family grieved for it, but later, John was heard to say, "I am glad the goat died. Had it lived, we might be in Ireland yet."

John also speaks of the goat in connection with their leaving, and tells some of the details of saying goodbye to the other saints in Ireland. (Scource #2)

When the goat died, father got a chance to sell the house we lived in— the ground upon which it stood did not belong to us; it belonged to the landlord. We sold the house, not the ground, and got the amount of 40 guineas for it. a guinea is equal to five dollare—about \$200.00. We fitted up with that to come to Zion and the branch that we were leaving felt very badly, and there was great mourning about our coming away.

They had no place to meet, but we came just the same... One young man felt so bad he wanted to write a piece of poetry and he asked permission to go into the closet to write it. He said he had the spirit of it. When he came out of the closet this is what he had, or part of it. I don't remember all of it.

Long will you in my memory stand
Ye saints who dwelt in Crawfordsburn,
But now you are going to the promised land;
You are going, never to return;
And when you on Mr. Zion stand
I hope you will remember me
Until I reach the "promised land."

The McDonald family left their home in Crawfordsburn in early January in 1844.. The baby of the family was then only about fifteen months old. (This was Joseph Smith McDonald who was born Oct 15, 1842). The first step of the journey was from Ireland to Liverpool, England, where they boarded the ship to come to America..

Ila Maughan writes these interesting facts. (Scource #1)

The first step of the long journey was taken in early January, 1844, when the family went to Belfast. They could have gone by boat, but if they went by land it was only a distance of ten miles

down the road that followed along the bay. Whatever their method of departure, it was a permanent farewell to home and friends and relatives.

It was a very large adventure to embark for a new country with their family of eight children, ranging in age from Jane who was past sixteen to Joseph who was scarcely fifteen months old. They entered a ship at Belfast and sailed across to Liverpool where they established themselves in the ocean-going sailboat, and waited three or four days for everything to be pronounced ready.

John said: (Source #2)

We went to Belfast. That was the next move and there we entered the ship and left for Liverpool. A young man came on the ship for the purpose of shaking hands with us and he was too late getting off and the boat moved out with him on. Father said to never mind, he would pay his fare to Nauvoo. (He was liberal in those days.) The young man said "Alright"...

We landed in Liverpool and stopped there for three or four days for the boat to get ready.

The Ocean Voyage

The McDonald family sailed from Liverpool on January 24, 1844 on the ship Fanny under Captain Patterson with 210 saints aboard. (Facts researched by Ila F. Maughan from Documentary History of the Church.) She also states: (Source #1)

An idea of preparations involved is obtained from Church historical records which state of this voyage: "Passage costs three pounds fifteen shillings to four pounds, including provisions. Passengers find their own bedding and cooking utensils; and all their luggage goes free. On arriving at New Orleans a passage can be obtained up the Mississippi River 1,500 miles by steamer for fifteen shillings, and freight free.

John vividly recalls the voyage: (Source #2) He was about ten years old when this occurred.

We finally got off. There were about 250 saints on this ship— just a small ship— and we started out for America.. We had fine weather for quite a while. A week or two weeks the weather was beautiful, but one morning I saw the captain out with a spy-glass and when he came back he told the sailors to go up and roll the sails up—no steamship in those days. It wasn't long after they went up and rolled up the sails until the storm came— just a few moments. I never saw such a storm in my life. They ordered us in the bottom of the ship, and they put the hatch-ways down. The waves rolled mountain high. There wasn't one on the ship that wasn't sea-sick. Some that would just about as soon die as live. We were kept down there for three days. I got a glimpse out and saw the sailors were lashed to the posts to keep them from being washed overboard.

We had a calm after that and then went over without any more storm and landed at New Orleans.

The story of this voyage is recorded in Church Emigration Records and is told in detail in the history by Ila Maughan. (Source #1) She quotes the following from a letter written to Reuben Hedlock by Elder William Kay, who was in charge of the saints on the ship Fanny. The letter is dated May 9, 1844.

We came into New Orleans on Mar. 7, 1844 at 7 o'clock in the morning. We should have been in sooner but for having to stop at the bar for a considerable time to wait for a steamer, and we also had a calm in the bay; but I believe no people that ever crossed the Atlantic had a more prosperous journey than the Lord favored us with. The Captain and crew declared that they had never experienced such a passage before; and such a Captain and crew for kindness could scarcely be met with. His liberality exceeds all that ever came under our notice. (Note that provisions were included in the price of the passage.)

The Cabin and its provisions have been at the services of all who stood in need of them, and the Captain has with his own hand ministered to the necessities of all who required it.

The Trip Up the Mississippi

John tells about the trip from New Orleans to Nauvoo. (Source #2)

We had to have a tug tow us into New Orleans. We got there all right. There was a steamboat there waiting for us to come in. Her name was the "Maid of Iowa." She belonged to the Prophet Joseph Smith. She was brought down there by Captain Dan Jones, and was sent for us. We were five weeks after leaving New Orleans until we reached Nauvoo. It took ten days to go right up the river.

We were hailed by mobocrats all the way up the river. They would come on boat when we pulled to the shore to get wood and supplies. One of them put a lighted cigar into a feather bed and set the boat on fire, and Captain Dan Jones ran three or four of them right off into the river.

William also tells of the trip up the Mississippi River. (Source #2)

It is interesting to note that James had been entrusted with the tithing money from the little branch in Ireland and he handed this to the Prophet Joseph Smith when he reached Nauvoo.

Father...started with his family together with the saints for Nauvoo; sailed from Liverpool England; landed in New Orleans, America. The Prophet Joseph Smith had a steam boat there to take the passengers off the ship up the river to Nauvoo and as the boat belonged to the prophet the whole ship's crew wanted to go on it and overloaded the steamer so it broke down very often. So we were six weeks making the trip which other steamers made in one week. People knew the boat belonged to the Prophet Joseph and that we were Mormons and they came on board when we were getting repairs and abused us with all the mean things they could think of calling us; "Old Joe's rats," and set fire to the

boat. It was steel and no damage done. We were met by the prophet and he blessed the people and spoke words of encouragement to them. My father was entrusted with some money sent to the prophet by our Branch and in presenting it to him he got personally acquainted with him.

The McDonalds in Nauvoo

The early days in Nauvoo are described in Sarah's history. (Source #3)

...After landing in New Orleans, they boarded the Maid of Iowa, which took them up the Mississippi River to Nauvoo, Ill.

Hyrum Smith met them and offered them an old home to live in. It was very small, and had no windows or doors, but James and the older boys prepared it for occupancy. When the McDonalds arrived in Nauvoo, they had only 75¢ in cash, which they promptly used to buy an axe. The older boys and their father found work with a farmer who lived just outside Nauvoo. The soil was rich and raised good crops. Since the farmer paid in produce, they earned two cows, two wagons, and enough vegetables, flour and cornmeal to last them through the winter. The family stayed in Nauvoo about two years and James helped in building the temple.

John also tells of his recollections of the early days in Nauvoo.

(Source #2)

We got up there alright though. (to Nauvoo) There were a great many came to see us land and to meet the "Maid of Iowa". Hyrum Smith was there and said that he had a house but it was a poor one, but he didn't want a better one until the saints who came on the "Maid of Iowa" got places to live.

We got a little house and we lived in that for quite a while. We were out of money. Father had 75¢ when we got there; and he bought an axe with that. We looked for work but couldn't find any. Thomas Jenkins, father of B.P. Jenkins of Salt Lake City, walked out with father to a place called Queen's Hill, 23 miles, and they got work there. Got chickens and two cows each and plenty of flour and cornmeal and everything that was needful to us at that time.

We boys who were large enough herded cows. The country was all vacant. We could take a homestead up anywhere. The grass was knee-high. The country was new and rich and even the city of Chicago was only a little village. The rich soil raised good crops. We lived there two years and one half and in that time my father and brother William here were good grubbers.

The prophet Joseph Smith and his brother Hyrum were martyred on June 27, 1844 only a short time after the McDonald family arrived in Nauvoo. The time they spent in Nauvoo was therefore a sad and troubled time for the saints. There was much bitterness and persecution from the mob. It was also a time that brought some sad events to the McDonald family. Some-

time during this period young David died and was buried in Nauvoo. In 1845 Sarah gave birth to her tenth child. He was named Hyrum. He died in infancy and was also buried in Nauvoo.

However, the McDonald family had reason to be grateful that they had left Ireland. That country was suffering from a great potato famine. This famine lasted six years, from 1845 until 1851. There was great suffering and peasants died by the thousands.

During their time in Nauvoo, the family also experienced some happy times and some choice blessings. James, Sarah, and the oldest daughter, Jane, all received Patriarchal blessings from William Smith, brother of the Prophet Joseph Smith, and then patriarch of the Church. These blessings were given in August in 1845. The blessings given to James and Sarah are included in this history. James also worked on the Nauvoo temple (Source #3) and was one of the volunteers who guarded the temple in shifts through out the nights to prevent the mob from carrying out their threats to burn the temple to the ground. (Source #1) There were also happy times in the newly completed Masonic Hall where the saints gave concerts and put on dramas. In addition to this, each ward held social gatherings every Friday night where community singing was enjoyed along with other phases of home talent.

Driven From Nauvoo

After the death of the Prophet Joseph Smith, church leaders began to make plans to vacate Nauvoo and move the saints west to the Rocky Mountains. This exodus began in February of 1846 when Brigham Young and other church leaders left Nauvoo. From then on Nauvoo became a battle ground as members of the mob doubled their efforts to drive all of the saints from the city. In speaking of this period, E. Cecil McGavin in his book, Nauvoo, The Beautiful, tells of saints being kidnapped and flogged for crimes they had not committed, of thefts and plunderings, and of saints being forced from their homes with only an hour or two's notice.

Speaking of the experiences of the McDonald family during this time, Ila Maughan says: (Source #1)

James and family planted their spring garden and crops in 1846 with the hope of reaping a harvest before starting west, but they were not privileged to enjoy the fruit of that toil. The mob appeared at their door and without permitting them to take anything but their personal belongings with them escorted them across the Mississippi River. Family tradition tells the poignant story of how Sarah had just finished baking bread, and realizing that her children would be hungry, she snatched a loaf and hid it under her apron.

The history of Sarah records this about the move from Nauvoo: (Source #3)

The mob finally ordered them (the family) to leave Nauvoo, and took them across the river where they were left to sleep where they could. Joseph Young came along the next morning and seeing their plight gave them some cornmeal to eat.

William said, "We crossed the Mississippi River on a Flat Boat among a lot of cattle." (Source #4)

The history of Joseph Smith McDonald records: (Source #1)

He was nearing his fourth birthday when a mob drove them from their home. To make sure they were gone the mob ferried them across the Mississippi River. Left without their belongings and huddled together to sleep on the bare ground, little Joseph understood full well that all was not as it should be.

In recalling this move John said: (Source #2)

We next moved out from Nauvoo, out to Bonaparte on the Des Moines River. We had to get out of there or have our heads taken off. We finally got an old brother, George Holmes, who had a yoke of oxen that looked like they were twenty-five years old to move us. We were three days moving thirty miles. At the end of three days we reached the village.

The Period Between 1846 and 1850

The next four years were spent getting together the necessary equipment and provisions to bring the family to the valley of the Great Salt Lake where the Church had established a new headquarters. Sarah's history states, "The family moved to Bonaparte, Iowa, and lived there three years, working diligently to obtain money to buy equipment to carry them to Utah." (Source #3) William said, "We stayed there (in Bonaparte) 3 years and worked hard and made a fitout to come to Salt Lake Valley." (Source #4)

It is not certain where the family was at all times during this period as Ella Maughan reports that some of the family later said that they had been in Kanesville in December 1847. She said, (Source #1)

We know the family was at Kanesville the following winter, for some of the older children testified that they beheld the "mantle of Joseph fall upon Brigham Young." This referred to his selection as president of the Church. This event took place at a conference of saints which occurred on Dec. 27, 1847, in the log tabernacle that had been erected in Kanesville. This two-day general conference was called when Brigham Young had returned east after having led the first contingent of pioneers into the Great Salt Lake Valley.

No matter where they were during this period it is certain that they had only one thing in mind-- to prepare themselves for the journey west. William speaks of the family being in the area of Council Bluffs and Kanesville in the fall of 1849. He said: (Source #4)

We got there early in the fall and cut hay to winter our stock. We lived that winter in an old log cabin. After getting located for the winter my father and my brother John, two years older than me, and myself fixed up one of our wagons with one yoke of oxen and went down into Missouri among the worst enemies of our Church to try to get work with a man that owned many slaves, to break hemp among the negroes. He gave us a log cabin to camp in near to the negro quarters and as it was our first experience with those people we enjoyed their performance very much. Didn't matter how hard they worked they always got together in the evening with their women and danced and played the banjo and the way they handled the banjo was new and entertaining to us.

In his autobiography, William tells at length of the month he spent with his father and brother John working in Missouri. He tells of how his father joined one night in singing and dancing. William said, "Father was a good step dancer and the negroes had him dance every night. He sang some comic Irish songs." The owners of the plantation heard about his singing and dancing and invited James and his two boys to spend an evening with them to sing and dance for them. It was a pleasant evening for James and his sons as well as their host and hostess. At the end of a month, they loaded their wagon with provisions which they took as pay for their work. William said: (Source #4)

We took most of our pay in provisions: flour, bacon, corn, dried apples, sugar and after making up our pay in such things he took us into his smoke house and gave us a lot of fine smoked hams and side meat, in fact finished loading our wagon with good things... We parted with him as good friends and Father thanked him for his kindness to us. That load of provisions lasted us across the plains and the winter after we got into the valley.

James, William, and John returned to the family to find that all was well with them. Sarah, who had been ill for two years, had improved.

William said of her illness: (Source #4)

Mother had been sick in Bonaparte for two years and seemed to improve with camping out. The doctor said it was nervous prostration and said medicine would do her no good but she had to have some and to please her he had to prescribe something for her to take, so he told Jane, my sister, to get some oak bark and make some weak tea and tell her that was what I told you to give her. Jane waited on Mother and tended her like a helpless child for two years. In fact, Jane was a mother to all of us children.

Starting West

The McDonald family left with the Aaron Johnson Company to come west in the spring of 1850. The beginning of their journey is described by Ila Maughan. (Source #1)

The McDonald's six oxen had been yoked and driven for weeks in training for the long haul, and their two sturdy wagons were loaded with clothing, bedding, and food supplies along with seed for planting. Their chickens would be crated, but their sheep and cattle would be driven.

The trail was hot and dry and dusty, but without murmuring, without discord, with songs of Zion resounding from wagon to wagon, the Aaron Johnson Company moved out toward the west. Their train of 100 wagons had been reported as being at Council Grove which was twelve miles beyond Bethlehem, east of the Missouri River on June 12, 1850.

William speaks of the journey from the view point of a teen-age boy:
(Source #4)

Us boys enjoyed the wild country and the wild game which were abundant on the plains. The buffalo were so thick and went in such large herds we had to stop the train and corral the wagons until some of the large herds passed. In traveling we were strung out on the trail half a mile long. I was 16 years old when we crossed the plains and was numbered with the guard and took my turn with the older men. I remember we had to call out "all is well" every hour. When it came to that part of it I think there never was a young rooster learning to crow felt prouder than I did.

The Death of James

The company was making good time when cholera struck them. Many died, among them the husband and father of the McDonald family. James McDonald died on the plains and was buried there. His children told of this sad time. John said: (Source #2)

We got out--I don't know how far-- but after we got started the cholera was very bad, some dying nearly every night with the cholera. When we got to the Platte River, my father took the cramp. He had just buried a man who had died with it and he got the cramp and died.

This was just after we crossed the Platte River. I remember wading across the Platte. The water was right up to my neck. When we got to the other side, he died. We buried him there on the banks of the Platte River, without a coffin. We broke up a large chest that we had and made a kind of vault in the bottom of the grave and laid this over the vault. We had to go on.

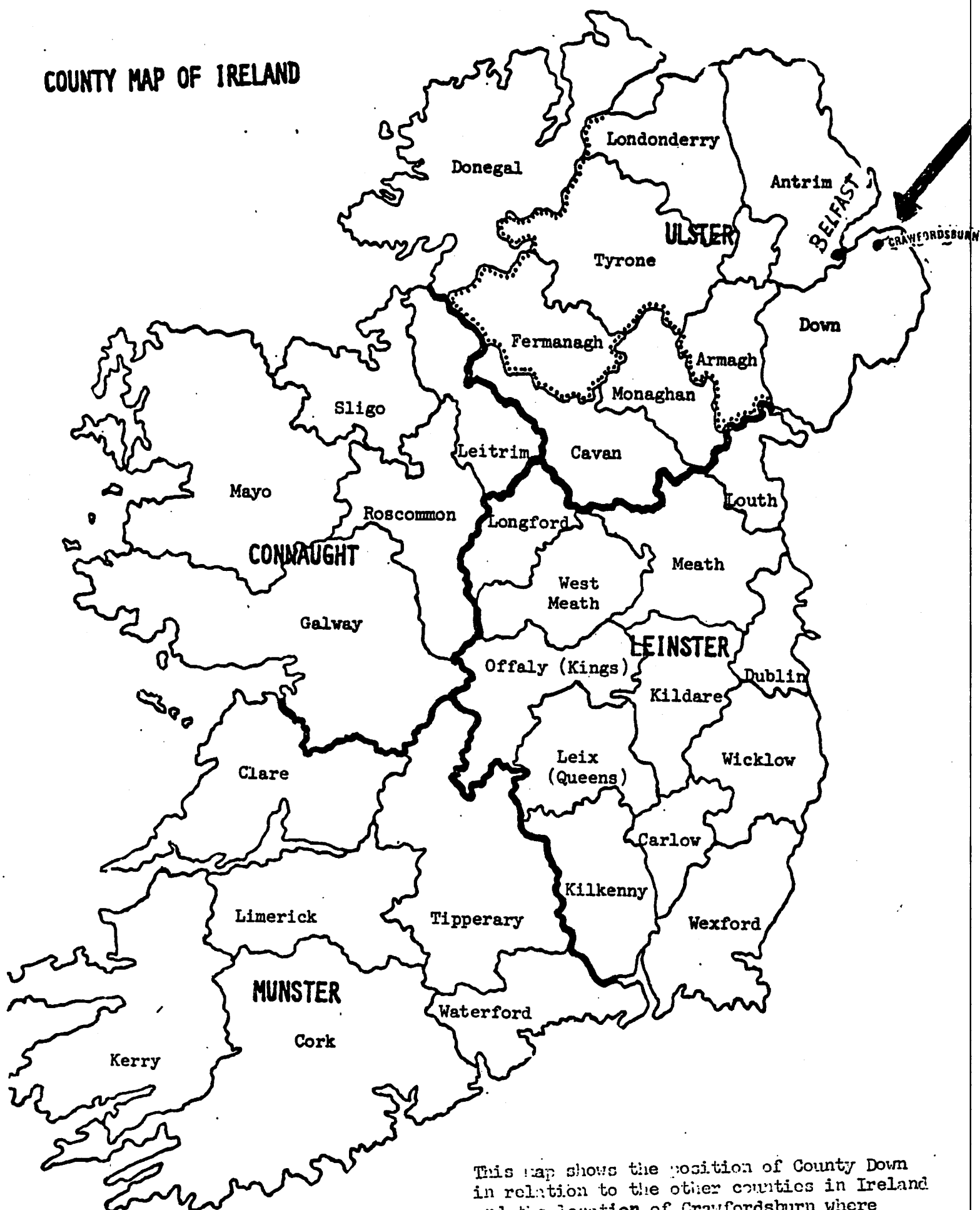
Family tradition tells that the man whom James buried the morning before he died was his close friend. James had sat up with him all night. He died toward morning. James helped to dig his grave and preached the funeral service that was given at his graveside. William wrote of the death of his father as follows: (Source #4)

My father helped to bury a man one morning and took sick after the train started and died that night. We came to the Platte River that day in the afternoon and part of the train had crossed the river. Father being very bad, we asked him if we should cross the river with him. He said "yes", so he died that night on this side of the Platte River. That was the greatest trial we ever had in our family —so sudden on the dreary plains of America and buried without a coffin. But we had some large boxes along which we broke up and dug a deep grave, with a vault at the bottom large enough for the body and covered it securely with the lumber of those boxes which we thought would prevent wolves from digging up the body for we had passed some graves that had been buried in haste that the wolves had dug up.

Sarah's granddaughter, Mary McDonald Young, recalled that when she was a young girl she had heard her grandmother tell many times of this sad time on the plains. Sarah had spoke of how sad and shocked she had felt at the sudden passing of her husband. It was night time when he died. After the family had been settled down, her feet hurt and so she went and sat on the banks of the Platte River and took off her shoes and stockings and put her feet into the cool water. She said that she could feel the strong current of the river and the thought came to her, in her grief, of how easy it would be to slide into the water and be engulfed in this current and be with her beloved husband in death. But as she sat there she heard one of the younger children call out to her and knew that she must carry on. Her family needed her. She must now be father and mother and lead the family on to Zion and fulfill the dream that she and James had dreamed so long ago in Ireland-- to have their children and grandchildren grow up as members of the main body of the Church. She pulled her feet from the water and went back to the wagons that held her grieving children.

The following morning, after James had been buried, the family continued their journey. They little realized that sad morning as they left their father's grave and turned toward the west that they were to become part of one of the great miracles of history— that their hard work would help to make the barren desert blossom as the rose. They could not have known how numerous their posterity would become and how they would prosper in the new land they would find in the heart of the Rocky Mountains.

COUNTY MAP OF IRELAND



This map shows the position of County Down in relation to the other counties in Ireland and the location of Crawfordsburn where the James and Sarah Ferguson McDonald family lived.

..... BOUNDARY OF NORTHERN IRELAND

———— PROVINCE BOUNDARIES

COUNTY DOWN



- 1- CRAWFORDSBURN - where James McDonald and his father, Moses McDonald were born. Where James and Sarah were married and lived until they came to America.

It is a village of about 100 people, situated on the road between Bangor (two miles east) and Belfast (10 miles to the southwest.).

- 2- LAMBEG - where Sarah Ferguson McDonald's father, Samuel Ferguson, lived and was buried.

It is located 1 mile north of Lisburn and is the center of a fertile agricultural area.

- 3- PORTAFERRY - where the parents of Hugh Glass and his wife, Elizabeth Clyde lived and were buried. They were the parents of James' mother, Mary Glass.

Portaferry is situated on an inlet and is a shipping center from Ireland to Liverpool and Glasgow.

- 4- HILLSBOROUGH - A branch of the Church had been established here, and a conference of the Church was held here in 1842 with the saints from Crawfordsburn attending. There were 71 people present.

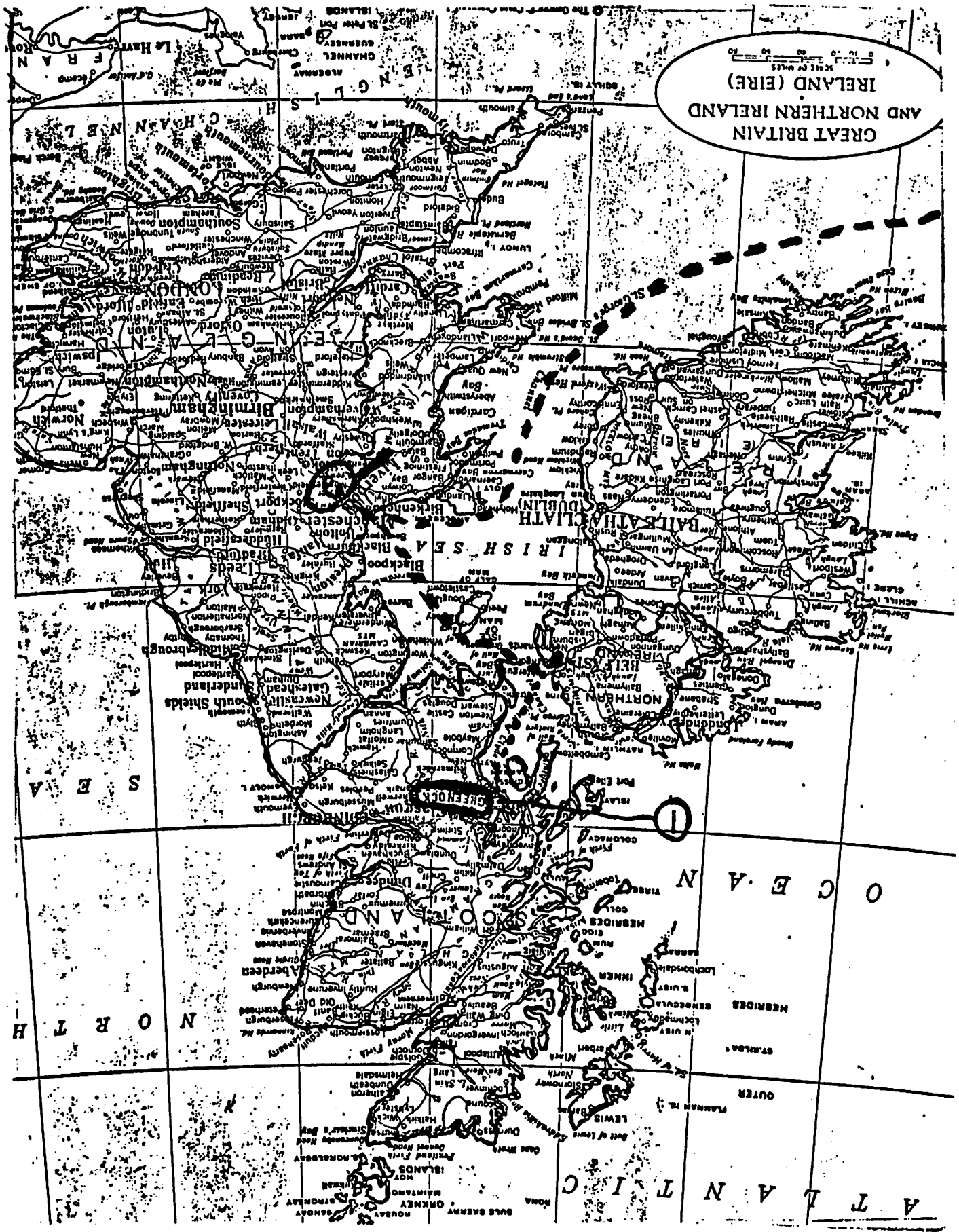
Hillsborough was also the birthplace of John Hamilton, Mary McDonald's husband.

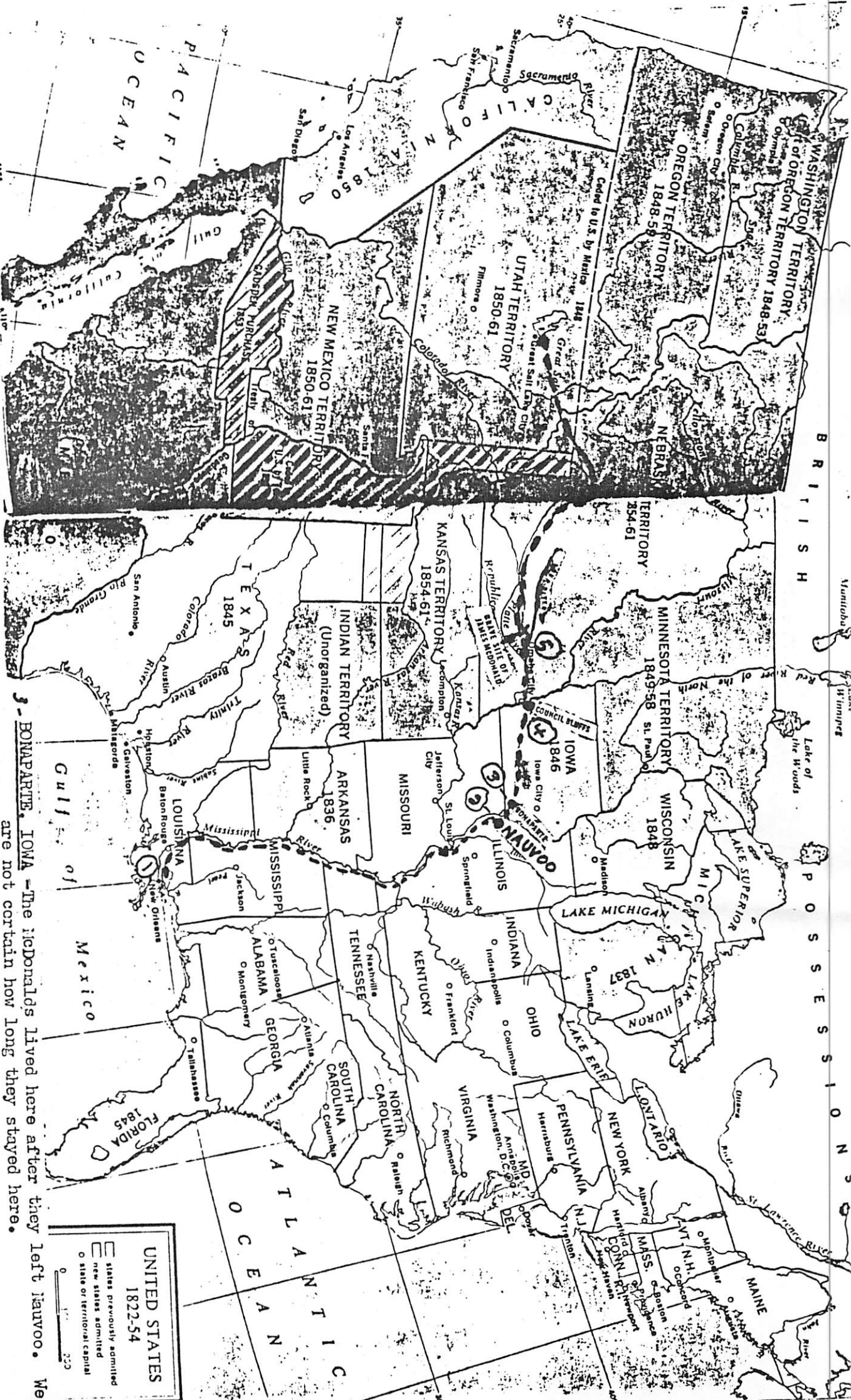
- 5- NEWTON-ARDES - where James McDonald's sisters, Sarah and Bettie were buried. It is about 8 miles south of Crawfordsburn.

LIVERPOOL, ENGLAND - When the McDonald family came to America, they sailed from Belfast, Ireland to Liverpool, England. Here they boarded the ocean-going sailboat "Fanny". They had to wait three or four days before the boat was ready to sail. They sailed from Liverpool on Jan. 23, 1847.

GREENOCK, SCOTLAND - where James McDonald's parents, James and Mary Class McDonald, and their family lived for many years. James was born in Greenfordburn, so James and Mary lived where in their early married life. It is not known why they went to Scotland or how long they stayed, but the family had returned to Greenfordburn by the time James was married.

● The dot by Belfast, Ireland, indicates the location of Greenfordburn where the McDonald family lived.





1. NEW ORLEANS - The family landed here March 9, 1844.

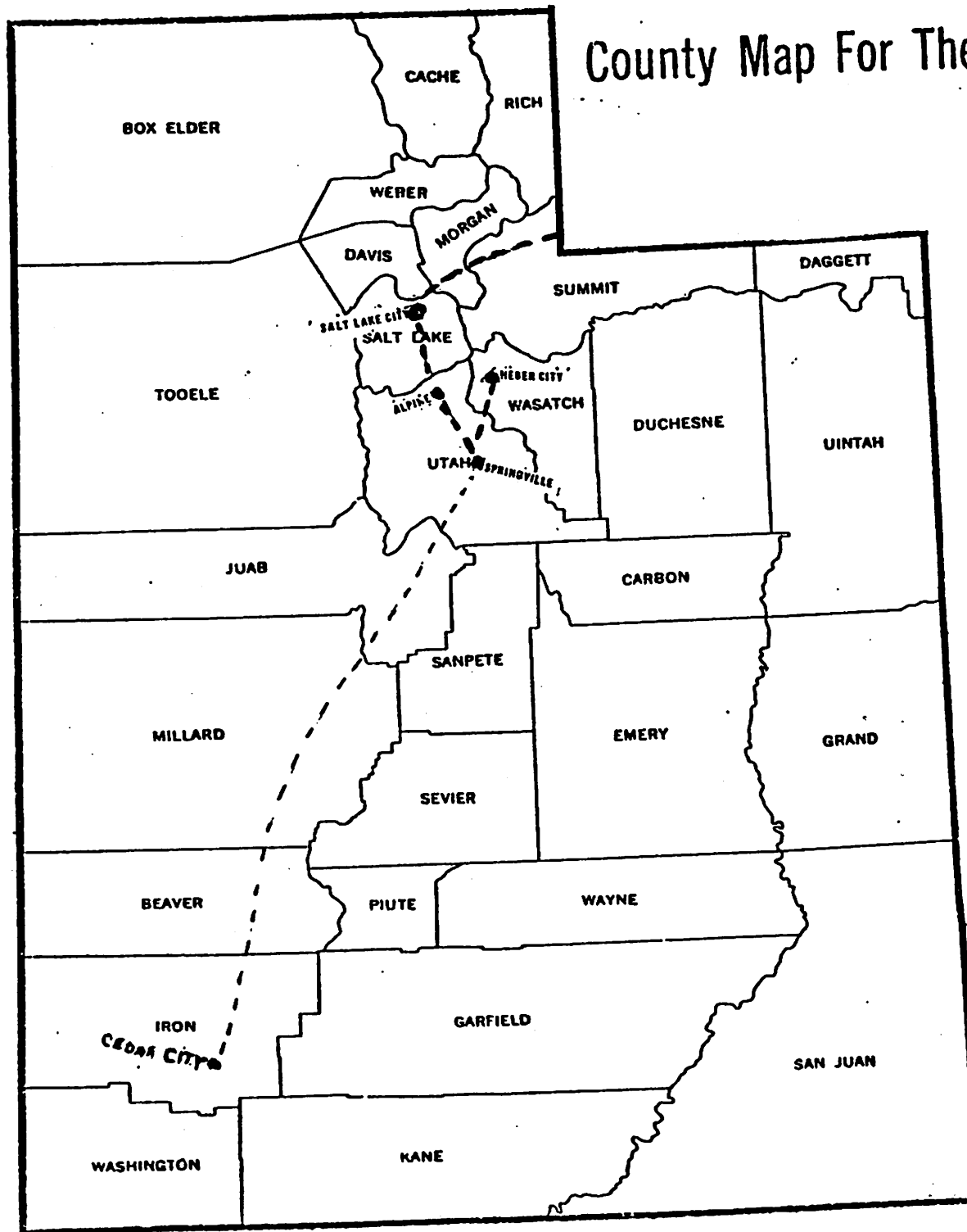
2. NAUVOO - They traveled up the Mississippi River by boat and reached there April 13, 1844. They stayed here until 1846 when they were forced to leave by the mob.

3. BONAPARTE, IOWA - The McDonalds lived here after they left Nauvoo. We are not certain how long they stayed here.

4. COUNCIL BLUFFS - It is known that the family was here by the fall of 1849. They left for Utah the next spring.

5. JAMES McDONALD GRAVESITE - He died right after crossing the Loup River, a tributary of the Platte River.

County Map For The State Of UTAH



SALT LAKE CITY

The family arrived here on Sept. 12, 1850 and remained there a little over a month repairing equipment and replenishing supplies.

ALPINE

The McDonalds went to Alpine in Oct. 1850 and built one of the first log houses in that town. Eliza was married here in Jan. 1851. They became discouraged because the snow was so deep, the fall wheat was not doing well, and the new town was poorly organized. They moved to Springville in March, 1851.

SPRINGVILLE

Eliza was the first of the family to go to Springville. She lived there her entire life and many of her descendants have remained there.

Springville became the headquarters of the McDonald family and remained so until some of the family moved to Heber in 1859.

HEBER CITY

The McDonalds first discovered Heber City, then called Provo Valley, when some of them were hired to build a road up Provo Canyon. They seemed to fall in love with the pretty valley. In 1859, John and Mary Hamilton, William, and John all went to Heber, took up land and began to build homes. John and Mary stayed there that winter. In 1860 William and John moved their families there. Jane and George Clyde came up in the fall of 1860. Sarah and young Joseph moved from Springville in 1862. From then Heber was the permanent home for most of the McDonald family.

CEDAR CITY

In 1853 William and Robert McDonald started for California. They got as far as Iron County where the Peter Shirts family lived. They had known this family before and stopped to visit. William never went on, but Robert did. William was married to Sariah Shirts on Dec. 10, 1853. He returned to Springville with his bride in 1854.

The area around Cedar City was also the home of John and Mary Hamilton for the first years of their married life. They lived there until 1858 when they moved to Springville. In 1860 they returned to live in Iron County at Hamilton's Fort. They stayed there until 1891 when they returned to Heber City.

Biography of Joseph Smith McDonald
Came to Utah in 1850
Written by Edna McDonald Simmons, His Daughter
April 18, 1953
In Honor- And Memory of My Ancestors
The McDonalds

I, Edna McDonald Simmons, am trying to put together all I know of my ancestors in this booklet.

With and Kin

If you could see your ancestors
All standing in a row,
Would you be proud of them or not,
Or don't you really know?
Some strange discoveries are made,
In climbing family trees.
And some of them you know
Do not particularly please.

If you could see your ancestors,
All standing in a row,
There might be some of them perhaps
you wouldn't care to know.
But here's another question,
Which requires another view.
If you could meet your ancestors
Would they be proud of you?
-Author Unknown."

History of James McDonald and his wife, Sarah Ferguson, Written by Granddaughter Edna McDonald Simmons in the year 1953.

James McDonald was born in Crawfordsburn County Down, Ireland.

His father, Moses McDonald, was born in Granock Renfrew, Scotland. His mother Mary Glass was born in Crawfordsburn, Ireland.

Moses McDonald's work was done in the Manti Temple December 13, 1888 by grandson John McDonald.

Mary Glass and Moses McDonald were sealed in the Endowment House 12 May 1869.

Sarah Ferguson McDonald was the daughter of Samuel Ferguson and Nancy Alderdice. Both born in Ireland about 1775 and both died there.

Samuel's work was done in the Manti Temple 13 December 1888 by Wm. McDonald. Grandson

Nancy Alderdice work was done in the Manti Temple 13 December 1888 by Eliza McDonald Clyde (granddaughter). Sealed husband and wife 12 May 1869.

James McDonald and Sarah Ferguson were married in Ireland about 1825. They lived there till they came to America.

To them were born 10 children, 7 boys and 3 girls. They were Jane, born 1826; John 1828 died in infancy; Eliza born 1830; John born 1832; William born 1834; Mary born 1836; David born 1836 and died; Hyrum 1839 died; Robert born 1840 and Joseph Smith born October 15, 1842. They were all born in Ireland.

The Three boys died in infancy. After the first son John died they named the next son John, who lived to be an old man.

In 1841 the first Mormon Elders came to Belfast, Ireland. One of the Elders was David McKay. The McDonald were interested and let the Elders hold meetings in their home. They were one of the first five families in their community to accept the Gospel.

Then their hearts were set on coming to Zion. They were honest, hard-working people. James followed the trade of flax dressing. He dressed flax and made it ready for the spinning wheel. Later he hired out to Sherman Crawford for four years for a shilling a day. (254)

The family was poor but blessed with good health. They had 3 acres of ground on which they raised vegetables and fruit. A goat provided milk for the family. The goat was something extra in the extra in the village. But, the goat died and the family felt bad. I once heard Uncle John say, "I am glad the goat died. Had it lived we might be in Ireland yet."

Sarah was very ambitious and wanted to help get to America. The story is told how she went shopping one day and bought a little pig which she carried home under her arm. She cared for her pig until it was grown then sold it for pork. With the money she received for her pig she bought a few articles and started a small store. The store prospered and by this means she helped her husband raise money to take them to Zion.

James sold his house for "40 Gineaus". or \$200. The land belonged to the land lord. With this money they prepared to come to America.

In 1843 they sailed from Liverpool, England, with 250 saints. The boat was small. They could not sail unless the wind blew. Two days after they left shore the wind was calm and they could not move for 10 days.

Then a terrible storm arose which lasted 3 days and nights. The cable broke twice in letting it down to steady the boat. Nearly everyone on board was seasick. They all feared for their lives. But the Lord blessed them. The storm blew them off their course and they were six weeks crossing the Atlantic.

They landed in New Orleans in 1843. There they were met by the steamboat "Maid of Honor", owned by the Prophet Joseph Smith which took them up the Mississippi River to Nauvoo. They were 10 days making this trip.

Hyrum Smith met them and offered them an old home to live in. This was very small and had no windows or doors. James and the older boys prepared the home so they could live in it. While living there all had the ague for nine months. When they got there they had 25¢ left. They bought an axe with it. So, James and his older sons went out to seek work. They found it with a farmer just out of Nauvoo. The soil was rich and they raised good crops. The farmer paid them in produce. They earned 2 cows, 2 wagons, vegetables, flour and corn meal to last them through the winter. Chicago then was a small village.

They stayed in Nauvoo about two and a half years, during which time James helped with the Nauvoo Temple.

One day James was on his way to work, when he was surrounded by a mob. They demanded to know if he was a Mormon. "No, I am a Latter-day Saint," he replied. The leader gave him his hand and said, "We intended to kill you, but you are too brave a man to be killed for your belief. Go on your way, we will not molest you." It wasn't long till the mob came and ordered them to leave. They would not let them take their belongings. So Sarah, remembering how hungry her little boy would get, grabbed a loaf of freshly baked bread and hid it under her apron.

The mob ferried them across the river and left them. They slept out that night.

The next morning Joseph Young came along. Seeing their plight he gave them some corn meal for mush. Years later this very man came to the McDonald home in Utah selling. Sarah bought some of his produce and paid him double what he asked to show her appreciation for his kindness to them because she felt he had helped save their lives.

They moved to Rome, Iowa, on the Des Moines River and lived there three years. There they worked diligently to obtain money to buy equipment to carry them to Zion. They spent the year 1849 at Kanesville, near Council Bluffs. In the spring of 1850 they began their journey to Utah of over 1000 miles. They had 3 yoke of oxen, 2 yoke of cows and a pony. They were loaded with provisions and other things necessary to begin life in a new country.

Cholera broke out among the saints and by the time they reached the Platt River many had died. James helped dig a grave and bury a man at the first crossing of the river. Before that day was over James was stricken about 4:00 p.m. and passed away after dark that night. The next morning the body was wrapped in a quilt and he was buried at the second crossing of the Platt River on June 18, 1850. A chest of drawers was broken up and laid over him to keep the dirt off. Sarah was grief stricken, but with the help of her many friends, and seven children she continued on her journey. Her older sons assumed the job of procuring meat along the way. The pioneers had to guard their stock with a strong guard when they were feeding. They could see Indians and buffalo everywhere.

One day the captain rode about half way up the train of wagons and stopped the wagons. The other half he told to drive on and leave a space large enough for buffalo to pass through. It took over half a day for that herd to pass through. They were all on the run. There were 3 or 4 thousand. The children remembered what a sight it was to see.

They came to Utah with Company J. They arrived in Salt Lake in September 1850. They stayed six weeks in Salt Lake and then moved to Mountainville (now Alpine) where their animals could winter out. They planted fall grain. It was a bad winter, the snow was very deep. William went to Salt Lake to work. He got provisions and seed wheat.

The next spring their fall wheat didn't look very good. So, they moved on to Springville in March 1851. During the summer the boys built their mother a house of fine cedar. Just across the creek from her daughter Eliza and her husband, Wm. M. Clyde. They took up a few acres of land. The second year they made improvements and raised 200 bushels of wheat. The older boys William and Robert worked out for clothing. Needless to say, the children's education was from the school of hard knocks, but there was home training too, for they were well versed in the three R's "Readin', 'ritin', and 'rithmatic", which fact reflects credit on their parents.

In 1853 the lure of gold in California was too strong for her son Robert. He left home and started to California. Sarah had the officers bring him back. But in just a few weeks he went again. This time by rail to San Bernardino. From there he went on to Sacramento where he stayed. He married Edna A. Stewart there and reared a family. They died there about 1912 or 1913. He had prospered in the chicken business but had lost it all in law suits. He had come back once to see his brothers and sisters, going to his brother Joseph's home first. Joseph didn't know him for some time. After night they went to their sister Jane's home. Joseph called her and told there was a man who knew Robert and asked if she wanted to see him. She was in bed, but dressing hurriedly she came to the door with a lamp in her hand. On seeing him she exclaimed, "Oh, I've spanked you too much to not know who you are."

In 1909 they were living in Millvalley, California. I don't know how many children they had.

Two months after Robert had gone, William decided he would go. He started out on a pony, but just got as far as Iron County, and was pressed into service in the Feltner Indian War. William was a minute man in this war which lasted a year. He married Sariah Shurtz. He raised grain the next year.

His mother kept urging them to come back to Springville. So, in September 1854 he stored his grain in John Hamilton's grainery. He and his wife accompanied by John Hamilton came to conference.

While there John Hamilton married William's sister, Mary, and took her back to Iron County to live.

William and his wife stayed in Springville. They built a home on a lot given them by George W. Clyde.

This left Sarah with just John and Joseph at home. Joseph herded cows barefooted for four or five years in Hobbles Creek Canyon, saying to himself if he ever had kids and they had to herd cows he'd see they had a pony. And he always did.

John did work around home and helped his mother. Later he worked and got some property of his own. Then he married Eva Lucinda Cole on December 16, 1856.

In 1855 the grasshoppers took their crops so William went to Iron County and got some wheat he had stored there. That was plenty to last the family through the winter. John went back to meet emigrants, and found them snow bound and in a starving condition.

When the Government sent Johnson's Army to Utah in 1857 people fled from their homes - they had in Nauvoo. Thousands of men were called to Echo Canyon to stop the army.

The men were divided into companies and had orders from Brigham Young not to let them into the valley, no matter what they had to do to keep them out.

William was called to scout between Springville and Fort Bridger, Wyoming. It was in the fall of the year, the grass was dry. The men burned everything for hundreds of miles, so the soldiers had no food for their animals. Before they got in Brigham sent them word he would let them through if they would not make camp within thirty miles of any Mormon Settlement. They agreed to this and marched through Salt Lake and on to Cedar Valley. There they made the camp Fort Floyd. They were a blessing to the people because it made a market for everything the people had to see. They said in gold. Joseph went and made alobes for them. They paid him \$90 in gold which he gave to his mother. The Civil War started so peace was made, and the Government called the soldiers back. They sold Government property at an auction to the Mormons for less than 50% of its value.

In 1862 Sarah, along with her sons John, William and Joseph and daughters Jane and Mary, moved to Heber City. They all took up land, built homes and raised their families there. The boys built a home for their mother across the street from her daughter Jane Clyde. Sarah died there in 1883, at the age of 78 years.

The night she was buried some boys burned her house down, danced around it and sang "Farewell all earthly honors." There were two of her grandsons in the crowd. I won't mention names.

Sarah was small of stature, with dark brown hair and hazel eyes. She had made a good home for her children and loved to work in the Church.

She loved to tell of her many experiences, especially one. Her husband James had acted as one of the guards for Joseph and Hyrum Smith. After the martyrdom she

look her children and they saw the bodies and where they were to be buried. Sarah was known by everyone and lovingly called "Granny Mac" by all. All the family's work is done in the temples, except Robert isn't sealed to his parents. I'll have that done. In 1908 there was a McDonald reunion held in Buells Hall, located above the old Buell Store in Heber City. John, William, and Joseph were there, each made speeches some of which I have used in my story. I will write what I know of each of their children's family. I have told all I know of Robert's family, except their work has been done in the Mesa Temple, Arizona. The married George W. Clyde in 1851. They lived in Springville for a while, then moved to Heber Valley with the McDonald family in 1862, bringing that cattle they had. They prospered here and in 1875 built a fine sandstone home. It still stands on the North Main Street in Heber. They had several children. Eliza married William Morgan Clyde in 1851. They lived in Springville the rest of their lives. They had eleven children, seven boys and four girls. The big company of W. V. Clyde Construction Co. that we now have are descendant's of these Clydes. Father Clyde had two wives. The second wife was Sarah Bateman. They had 13 children, two boys and six girls. A lot of descendants of these two fine families are still living in Springville. John married Eva Lucinda Cole in 1856 at Springville. She died in Heber in 1910. They had 13 children, seven boys and six girls. Andrew, Emma and Joseph are still alive. Andrew lives at Heber, Joseph and Emma are at Provo. John, when in Nauvoo, worked his father's tithing out on the Nauvoo Temple. Being so young he was allowed only half time pay. In the spring of 1857 he was called by President Brigham Young to carry mail between Utah and the Missouri River. John was a Patriarch in the Wasatch Stake. His son David L. was President of the Swiss Mission in 1901 and 1902. William married Sarah Shurtz in 1853. Her mother died and left a younger sister Ann. William and Sarah took Ann to live with them. When she was 16 years old William married her as his second wife. William built homes just north of Heber. Sarah had a big brick home; Ann's was a large frame home. A big red barn was built between the two homes. When there was any dispute among the children they always settled it in this barn at milking time. The 6 homes are still standing. Sarah had 20 children, 7 boys and 13 girls. Eight of them died in infancy. Seven of them didn't live to be a year old, the other one lived to be six years. Ann had 12 children, 11 boys and 1 girl. William was a High Priest and Tard Teacher in Springville. He worked some in the Nauvoo Temple. He was called by Brigham Young to locate agricultural sections for settlement. He was scout in Echo Canyon Canyon, a veteran of the Mexican and Black Hawk Indian War. He was the first County Treasurer in Wasatch County. He was a farmer and stock raiser. Then they became old, Sarah moved to a home in Heber. William and Ann moved to Provo and built them a home there. William died suddenly one night as he ate his supper. Ann lived some years longer Ann had raised three grandchildren, boys.

Springville. One of Joseph's brothers was with them. They locked him up in a house back of Bishop Johnson's. Someone crept in and cut his throat from ear to ear."

Joseph writes, "I herddd cows every day. There were a lot of Indians around. They stole our dinners. We would fight for it. But they were men and we were boys. It always ended with us boys getting a licking and the Indians getting our dinner.

"We were herding on a dry bench, some men had made a canal just above us. We dug a swimming hole one day and turned some water in it, and forgot to turn it out. It ran down through the country and made it very muddy.

"The next day thirty or forty Indians were hunting rabbits. When a rabbit jumped up they would all take after it. The first Indian hit this mud and went down and the rest fell on him. We boys all yelled 'Goddv, Goddv', and clapped our hands. They caught us by the arm and gave us a good licking with a quirt. Of course when we could grab a rock they got it, but it all ended as usual, us getting licked.

"James Ivie was the principal factor in the drama that caused the Walker War. (I will relate it here). That war lasted two years. I (Joseph) was old enough to stand home guard once a week but was not old enough to be enrolled, so did not receive a pension for my labor. That released me from herding cows, though.

"I was now alone with mother. I raised enough wheat, corn, potatoes and squash for us to use. I would take the team and go to the canyon for wood. There was no coal. I was 14 years old then. I would always go with a company of men for protection.

"When we learned of Johnson's army coming, Pres. Brigham advised us to thrash our wheat, make it into flour, put the flour in barrels and bury it. I got logs and had the barrels made. They made them for half. I then buried between 20 and 25 barrels of flour, 1000 lbs. to the barrel.

"Then I was 24 years old I enlisted in the United States Army, and set apart as a minute man. I had to keep a riding horse and saddle in good shape, plenty of ammunition on hand for use on a minute's notice. It seemed the Indians were all gone. Our leading men thought the enemy was gathering together to make a wholesale massacre of the settlements.

"They picked a man from Springville to go out scouting to see, if possible, where they were. We could take one man. We picked me. Next day I got orders from Colonel Page to appear in Springville for further orders. We found the Indians taking their squaws farther east to a safer place of hiding. We were gone eight days. I reported to Capt. Wall what we had done."

"We got 7 Indians before they saw us. I cannot write what happened on that trip. It would make too long a story.

"In Wasatch County the Indians were bad. We put our cattle together and 10 or 12 men guarded them by day and night. They would steal our cattle from our corrals and wheat from our bins.

"Then 10 or 15 good Indians came in and said they wanted peace. Ep. Joseph Murdock made a big feast under the bowery. We all ate with them, gave them all the beef and bedding they wanted because they were so good. Next night they stole 30 head of our pack horses to pack it off on. We followed them as far as Green River, got some of the horses, but saw no Indians.

I was First Lieutenant at this time and kept busy on the ridges between the Valley and the Indians. We took turns, three at a time, to guard. We had to walk back and forth from the head of Daniels Canyon to the head of Lake Creek, a distance of 12 miles. We packed our bedding, food and guns. I would do this for 8 days, then guard the herds for 8 days at Clift's Ranch.

They stole cattle from our corrals at night. Four of our men followed them down over the ridge to Duchesne, until we saw a smoke curl up over the bushes. We crawled until we could get a shot at them. There were 3 Indians. They had killed one of the cattle. The guard was sitting down cutting fat from the beef to eat, while the other two slept.

The best man was ordered to shoot him; the rest were to keep their shots for the other two men when they got up.

At the crack of the gun, the guard jumped, put his hand to his stomach and fell again. One of them jumped on his horse but fell off again. The other one jumped like a deer, ran to the timbers and got away.

We gathered up their camp, with the horses and the cattle and went back home.

About this time Capt. Wall was ordered to take ten men from the Cavalry Co. and 100 head of cattle, go out to Chief Tabby, gave him the cattle, and see if he would talk peace. I was one called to go, deliver the cattle and not come back till we had made peace.

That was a hard mission to fill. The Indians had all gone east to hide their squaws. We sent an interpreter to get them to come back and talk to us. It took 3 days for them to get back where we were at the Indian farm on the Duchesne River.

Tabby sent a man back to talk to us, but the agent took him into his house and we could not talk to him.

We were stopping in a Government block house and didn't know what was going on. But the Government men who came out said, 'They are going to kill every one of you. They will attack you in the morning.' He said, 'I cannot see you all killed; I have all kinds of ammunition, as soon as it gets dark so the agent acn't see you, send your men to pack it over to this house. All I ask is the you shoot them red devils and return to me what ammunition is left. I have a two-inch auser. Set your men to making port

holes for yourselves. I have a 40-gallon barrel. Fill it with water and pack in your wood for use."

"I have a rope," he continued, "You sink a post in front of the house. Then bore through it, put a rope through the post, tie your horses to it so the Indians can't run them off."

"We worked all night. The next morning after breakfast we felt pretty good. The old agent came in, looked around and said, 'Gentlemen, do you know whose house this is?' We were mad at him because we knew he had told the Indians to attack us, so nobody spoke. He yelled out again, 'Do you know whose house this is?' I said, 'Uncle's I guess.'. He never answered but went on looking at the port holes we had make."

"When he came to one he swore and said, 'That is straight for my door.' The man that made the port hole tapped him on the shoulder and said, 'You are the first man we intend to kill.' I never saw a man get out of a house so quick, and he didn't bother us any more."

"The Indians came into the cedars next night and camped. Next morning at sunrise we could see them moving around and forming in line."

"Then a messenger came from Tabby as fast as his horse could run, right up to the interpreter and told him 10 or 15 Indians painted black were coming in on the run and they were going to shoot as soon as they get close enough."

"Al Hunting, our interpreter, slapped him on the leg and told him to go back and tell Tabby if they came in on the run we would start shooting as soon as they got close enough."

"Capt. Wall said, 'What did you sent that word for?'"

"I know if they came in on the run some of them would shoot," said Hunting."

"In about 15 minutes they formed a line with Tabby on the left. and came in on the walk."

"They surrounded the agent's house. Tabby got from his horse and went in."

"Capt. Wall said, 'I must know what is going on in this house. Lieutenant McDonald, you pick a man and stand in this door. Don't let a white man out or a red man in.'"

There was some excitement every man to his porthole ready for action."

"Capt. Wall told Tabby that Brigham Young had sent a hundred head of beef to him to make peace and talk over the troubles and he gave us orders not to come back until we had talked with him."

"Tomorrow at sun up," said Tabby, "I will bring ten warriors with me."

"All right," said Capt. Wall, "But do not bring either guns or pistols with you, or you will not get in."

Next morning they came. Every one of them was painted black. They had war clubs hung on their wrists and pistols under their blankets. But, we let them in. There were two rooms with a door between. We all stood in the east room, the Indians in the west room. Capt. Wall set by Chief Tabby. I stood by the door between the two parties. Neither room knew what the other was going to do."

"The painted Indians did not like such talk. They would talk to Tabby and he would tell them to be quiet. Tabby was very angry at times and Capt. Wall also."

"Tabby said if we would promise to kill Snow and some other men, he would take the cattle and let us go home."

"Capt. Wall said we could not do that because we had laws that would not allow us to kill them."

"You do not need to kill them," said old Tabby, "Just get someone else to do it for you and that would be all right."

"But about sundown Tabby told the Indians they could have the cattle. It was a pretty sight to see about 300 Indians go after 100 head of cattle. They would lasso some and shoot the others."

"They talked all the next day. Then Tabby told us we could go home now. Not to go through the hills, but keep to the wagon road and we would be safe."

"Next day we started home and never saw an Indian on the road. On our way a gun went off accidentally and hit two horses. One died and the other found its way home. When we got home there were 5000 men prepared to start at daylight to hunt us. Bishop Murdock told the people we had all been killed."

"The night after we got home there was a big party. Everyone went and had supper and a good time."

This is the end of the quotations from Joseph's journal.

When Joseph was 19 years old he had decided to go north, then to the gold mines and get rich quick. They had just moved to Heber. They held a special meeting for his benefit and made reasonable offers to him if he would stay a year. He stayed a year and never did get rich, but got married instead. He married Nancy Elizabeth Cummings in 1863. She was the daughter of John Cummings and Rachel Kennerdy. Joseph was 20 and she was 19. They were endowed and sealed July 13, 1867."

They had very little to start keeping house with. I have heard it told that they put everything they owned on a bed and packed it to their home. When they saw anyone coming they hid under the bed until they passed."

To them were born 7 children, 4 boys and 3 girls. Sarah Jane was born in 1864, Joseph C. in 1866, Rachel in 1868, James X. in 1872, Mary Ann in 1875, John in 1876 and Isaac D. in 1879."

Joseph made his living farming and raising stock. He got so many head of livestock he couldn't feed them all. So he would take them south to winter out.

They lived in the home Joseph built on 1st West and 3rd North in Heber City. They worked hard and were taught to keep the commandments of God in their home.

Joseph owned a saw mill. He sawed all the pickets for the old cemetery in Heber for which he was given two burial lots. He used to look at them and wonder what he'd need so much ground for. But they are filled now with our dead.

They would take their family to the saw mill in the summer time. Also take their cattle to feed out.

One summer Uncle John Cummings and family went with them. One day Rachel threw a rock and broke the handle off Uncle John's cook stove. Joseph did not have money to buy another. He took his wagon and team and boys along with Uncle John and his boys to the hills and got two loads of wood. They took this to Salt Lake, sold it and bought Aunt Nora a beautiful cook stove.

The mother died October 18, 1881, after an illness of 15 months, leaving Joseph with 7 children. Jane married in 1892, Joseph C. in 1886, and Rachel in 1893.

Joseph re-married. His second wife was Mary Melinda Jones, daughter of Elisha Jones and Sarah Ann Cummings. They were married December 1883 at Heber. They got their endowments May 18, 1898, sealed the same day. To them were born 10 children, 3 boys and 7 girls. William born in 1885, Nancy Elizabeth born 1888, Annie born 1890, Edna born 1892, Ina born 1894, Otto born 1897, Stella born 1901, Jennie born 1903, Hyrum Ray born 1905, and Gladys C. born 1909.

William and Annie died in infancy. Hyrum died of Spanish Influenza and Otto was killed in a coal mine explosion along with 193 men in the No. 2 coal mine at Castle Gate, Utah, on March 8, 1924. Of this family there are four daughters still living.

Joseph and Mary lived in Joseph's home in Heber for about eight years. All of Joseph's children were home except Jane who married Alfred Shelton Nov. 30, 1882.

Joseph homesteaded 160 acres of land in the Buysville Ward (now Daniels). They moved out to that farm in 1891. He did some farming and had some cattle. He bought into sheep business with his sons James, John, and Essac. Joseph did not want sheep. So his father gave him 40 acres of ground and some cattle. He built a nice home, married and reared his family there.

Joseph gave 30 acres each to James, John and Issac. John and Issac built homes on theirs. James built his home in Heber City.

The children were taught the gospel in the home and were always in Sunday School, Primary, Religion classes and Mutual. Mary always went to Relief Society.

Church contributions were always made. After the Buysville and Daniels Creek Wards were combined Joseph gave the Ward the ground to build the hall and Ward House on.

Every summer Joseph and Mary would take the family to Provo to see the circus. They would go the 39 miles in covered wagon and would be all day getting there. They would stay at Rachel's 2 nights. There would be so many from Heber the children would sleep in the barn on the hay. They really had fun.

When they first moved to the farm they lived in one-room log house until Joseph built 3 rooms with the attic for the boys to sleep in. Later he added two big brick rooms on the north.

A good living was made with the sheep and the farm.

Joseph's two families were raised more like one family. James, Mary Ann, John, and Isaac were home a long time with part of Mary's family. They got along fine. Joseph would never allow the older ones to hit the younger ones. In this way peace was kept.

Besides helping Joseph with his first family and rearing her own, Mary took in three orphan boys. Chester Davis, a half-breed Indian boy, came to live with them when he was about 8 or 10 years old. He stayed there till he married. He was a good boy and we all loved him.

Nels Peterson came when he was 11 years old. His mother sent him from Denmark with a missionary so he would not have to go into the army there. Nels lived there until he was 27 years, except two years he worked in Wyoming. He took his own life on July 4, 1908. He never saw his folks after he left Denmark.

Arthur Bartell came in the summer of 1919. He was 14 years old then. He worked on the farm and finished school. He graduated from the Heber High School. Then he worked in the mines in Park City. He married and built a beautiful brick home on the corner of the farm. Just after the home was finished his wife passed away, leaving two children.

Joseph was an Elder. He had worked as Sunday School teacher for years and worked in other organizations in his younger days. He was a trustee on the school board and constables for a long time. He carried mail from Daniel to Charleston for a number of years. He was known as Father Mac by a lot of people.

The Indians used to come and camp in Joseph's pasture every summer for years after the war was over. At one time when Joseph was awfully sick three old Indians came and camped there until he was better. Old Tabby was one of them.

Joseph was blind for a number of years, before he died. His favorite hymn was "Oh, My Father." It was sung at his funeral. He died Feb. 15, 1930. He had been sick for nearly a year. He was 88 years old. Mary died Dec. 7, 1936. They, with his first wife Nancy E., were buried in Heber City Cemetery, on Dec. 31, 1951 Joseph had 527 living descendants.